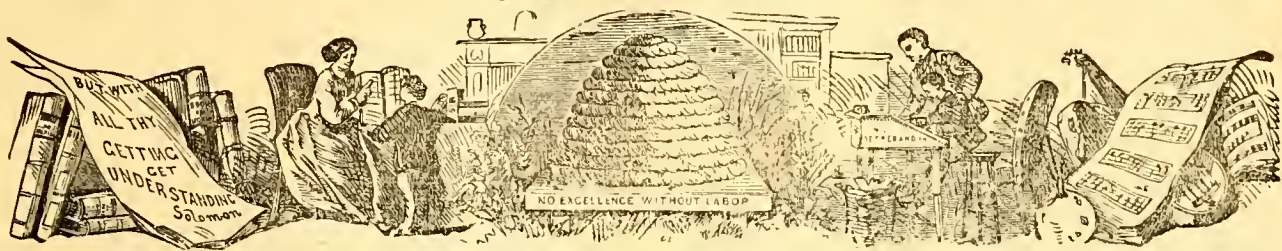


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XIII.

SALT LAKE CITY, APRIL 1, 1878.

NO. 7.

MODERN JERUSALEM.

JERUSALEM is a mountainous city. This we may gather from frequent allusions made by the ancient writers; and the annexed view will enable us to judge of its situation somewhat as it appears today. Its site is a plateau, or table land, and formerly it stood upon a much larger area than it does now, as we will show by an engraving in the next number of the INSTRUCTOR, which will give an ideal representation of the ancient city.

In the picture of Jerusalem here presented is seen a ravine, or valley. We are told that the city is enclosed between two large ravines. The one here shown, which is called the Valley of Jehoshaphat, or of the Kedron, extends north and south on the east side of the city. The other, which is called the Valley of Hinnom, extends a short distance southward on the west side of the city and turns eastward and joins the Valley of Kedron, before mentioned. Thus the ancient city was naturally fortified by its position; for anciently the chief defences were the natural rocks, on which artificial fortresses were erected, and from which missiles were thrown upon the besieging enemy. As Jerusalem was surrounded by steep and rugged escarpments on three sides, the east, the south and the west, only the northern end was left to be defended by lines of wall, battlements and towers.

Of the true position of buildings mentioned in the ancient scriptures very little indeed is known. Even the exact place where the temple stood is a matter of keen controversy. The exact condition of the city when our Savior was upon the earth is also undetermined; but explorations now being made may, doubtless will, settle the question of localities and the limits of the city in those days.

Of the ancient splendor of Jerusalem, of its importance as a stronghold from the earliest times, of the vicissitudes to

which it has been subjected in ancient and modern times, history gives us much information. But for the true and complete history of that glorious city the future will have to provide, when everything that is hidden in relation to the doings of the Lord with His chosen people will be revealed. We have a glimpse of some of these doings, as related in the book of Nehemiah; and, in fact, throughout the sacred writings. The existence of the Jews as a people, after so long a sojourn among the Gentiles, preserving, as they do, their national peculiarities, is a visible evidence of the designs of Deity, as shadowed forth by the ancient prophets.

In the meantime the glory has departed from Jerusalem, as we read in the Bible that it was decreed to. To see it just as it is described by modern writers, it is a miserable place.

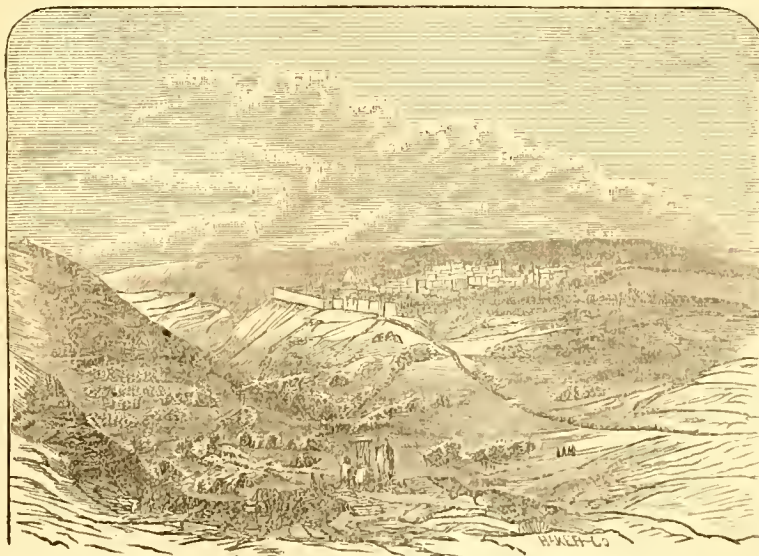
The Rev. Pliny Fish, who is confirmed in his remarks by Dr. Robert Morris, a masonic writer, writes thus:

"I felt as though Jerusalem were a place accursed of God, and given over to iniquity and sin. The Jews hate the name of Christ, and gnash their teeth when it is spoken; the Turks exalt their false prophet above Christ's most glorious name, and are distinguished for their

hypocrisy, tyranny and deception; the Greeks and Armenians profane the temple of the Lord, having little of the essential nature of Christianity."

Nothing need be said of the narrow, dirty streets and filthy habits of the people; street scenes there, as depicted, are revolting.

Mr. Morris humorously says: "When a boy, mother has checked me in fault-finding by saying that 'the way that Jerusalem is kept clean is, everybody sweeps the pavement in front of his own house.' She is mistaken. Nobody sweeps these streets. They are not swept at all. The city does not



look as though it *ever had been* swept. A strange mistake for mother to make! I never saw a town that has so many disgusting sights and smells as this."

In the next number a representation of the ancient city will be shown, with some particulars of the restoration of Jerusalem in the days of Nehemiah.

INCIDENTS OF A MISSION.

BY ELDER C.

(Continued.)

IN the month of June following the instances of healing I related in the last number of the INSTRUCTOR, ELDER C. first visited the city of Salem, Mass. There was a man there, named B—, who belonged to the Church, and who received the young missionary very kindly. Living in a part of brother B—'s house was a poor widow, named Mrs. P—, who had an only daughter, a young lady, living with her. The widow was very pious, loved the Bible and believed herself to be a true Christian, or, at least, she tried hard to be. She manifested a very honest, humble spirit, and would converse freely with ELDER C. on gospel principles and subjects, and he began to have faith that she would embrace the truth. His first visit to Salem lasted two or three days, and during that time he had one or two conversations with the widow. Leaving Salem, he visited other places in that part of the State, and as time passed on, he succeeded in establishing a kind of circuit which included Salem, Lowell, Boston, and several other cities and villages. He would pay a periodical visit to each place in this circuit, hold meetings, do fireside preaching, make calls and acquaintances, as opportunity offered, and do all he could to spread a knowledge of the truth.

At each visit that he made to Salem he would converse more or less with the widow, who became more and more interested in the truth. This soon came to the knowledge of many of her friends who sought to dissuade her from having anything to do with ELDER C. or "Mormonism." A struggle commenced in the widow's mind. She was poor and largely dependent on her friends for support. If she embraced "Mormonism," her friends would desert and scorn her. She had read our works, believed in the doctrines they taught and was afraid she would offend God if she premitted worldly motives to induce her to reject the truth. But she was an invalid and had been for many years, and her dear daughter, her only comfort and support, was bitterly opposed to the baptism of her mother. To cap the climax of her discouragement some of her friends assured her that immersion in water of her whole body would endanger her life, as her disease was of such a nature that she would often be seized with strangling during sleep, caused by a falling of mucous into the throat, and she was so weak and excitable that her friends declared there was danger of getting water into her mouth and nostrils during baptism which would be almost sure to strangle her to death. One lady went so far as to say, "If you should live through baptism it would be a sign that the work is of God."

Our young readers can readily see that it would require very great faith in the widow to embrace and obey the gospel under such trying circumstances as these. Yet in spite of all these trials and obstacles she at length resolved to be baptized. This was over a year after her first interview with ELDER C., who

was in another part of his field of labor at the time she formed this resolution. She wrote to him desiring him to come immediately and baptize her, for since she had decided to be baptized she was very anxious to receive that ordinance without delay. ELDER C. proceeded at once to Salem, when the widow expressed her desires and feelings to him freely.

In her youth she had been baptized into the Methodist church, but at length had left it because she could not believe the Bible as they expounded it. She then joined the Episcopal church, but left it for the same reason. She did not believe it right for a minister or any one else to put a private interpretation upon scripture, to suit their own ideas and creeds. On leaving the Episcopal church she resolved never to join another church unless they preached the Bible just as it read, and she became convinced that it was the true Church of God. "But," said she to ELDER C., "I am now convinced that after these many years of praying and waiting for the truth and the true Church of God, I have found it, and am willing to sacrifice all for them, and though I believe that baptism will endanger my life, I must be baptised. I am willing to give even life itself for the sake of the truth, now that God has sent it to me." ELDER C. was struck with admiration at her great faith, and feeling authorized by the Spirit, he said to her, "I promise you in the name of the Most High, that baptism shall not hurt you!" He then went up town, made suitable arrangements with the proprietor of a bathing place to have a bath tub filled with water, nicely warmed, procured a carriage, took the widow to the place prepared and baptized her. Sure enough the water did not strangle or hurt her in anyway, and immediately after dressing she declared that she felt stronger and better than she had for ten years. On reaching home ELDER C. and a fellow Elder who happened to join him about that time, confirmed her, and also anointed and administered to her for her health. From that hour she was miraculously strengthened physically, and was filled with joy, notwithstanding the great sacrifice and trial she had passed through.

(To be Continued.)

HARD WORK.—"What is your secret?" asked a lady of Turner, the distinguished painter. He replied, "I have no secret, madam, but hard work." Says Dr. Arnold: "The difference between one man and another is not so much in talent as in energy."

"Nothing," says Reynolds, "is denied well directed labor, and nothing is to be attained without it." "Excellence in any department," says Johnson, "can now be attained by the labor of a lifetime, but it is not to be purchased at a less price." "There is but one method," said Sidney Smith, "and that is hard labor; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of a fox."

"Step by step," reads the French proverb, "one goes very far." "Nothing," says Mirabeau, "is impossible to a man who can and will. This is the only law of success." "Have you ever entered a cottage, or traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," asked Sir Edward Bulwer Lytton, "without finding that each of these men had a talent you have not, knew something that you did not?" The most useless creature that yawns on the corner, or idles in rage under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, but purpose; in other words, not the power to achieve, but the will to labor.

Chapter for the Little Ones.

THE TIGER.

To-day we will tell you a sto-ry a-bout a ti-ger.

The ti-ger is just a gi-ant cat, and oh, so sav-age.

Some years a-go, a num-ber of Eng-lish of-fi-cers went out to hunt in In-dia. In-dia is in A-sia.

As they went home, they found a ver-y lit-tle ti-ger all by it-self. They took it home with them, and tied it to the pole of their tent. They lived in a tent, for they were sol-diers.



The ba-by ti-ger played a-bout, and made much fun for them. But, just as it was grow-ing dark the peo-ple in the tent heard a strange noise out-side, which made some of them feel a-fraid. It was the roar of a ti-ger.

In an in-stant the lit-tle kit-ten ti-ger pulled on the chain, which held it to the post, with all its ba-by strength. It tried to break loose. It knew the roar out-side. It was the voice of its moth-er. With a loud wail it re-plied to the wail out-side.

Then there leaped in-to the tent the huge moth-er ti-ger. She caught her kit-ten by the neck, and with one jerk she snapped the chain which held it.

She then turned a-round to the tent door, and dashed a-way at full speed to her home in the jun-gle.

No one tried to shoot her. They thought she was a brave moth-er and ought to have her lit-tle one with-out get-ting hurt. We hope she got home safe-ly.

The beasts of the field all love their young, no mat-ter how cru-el and sav-age their na-tures seem to us. We should be un-kind to none of them. G. R.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

BROTHER Heber C. Kimball was much better the next morning; but he was not well enough to travel. President Young and he remained in Terre Haute, and the other brethren, with the wagon and horses, started for Kirtland, Ohio. This was on the 18th of October. The horses were not in good condition. When they started, Presidents Young and Kimball gave them all the money they had, excepting five dollars. Bro. Kimball told them to make all haste; if they did not, they would be in Kirtland before them.

On the 23rd of October, Presidents Young and Kimball started from Terre Haute. Dr. Modisett sent his son and carriage to carry them a few miles. They were met by Bro. A. W. Babbitt who took them in his buggy to Pleasant Grove. In this neighborhood they remained a few days, preaching to the people. After leaving there, they stopped one night before reaching Belleville. Here they took stage. When they got into the stage, they did not expect to be able to ride but a short distance. All the money they had only amounted to \$13.50. They rode as far as Indianapolis, where they paid their passage and found they had sufficient means to pay their passage to Richmond, Indiana. When they arrived there they found they had means to carry them to Dayton, Ohio. At Dayton they expected to stop and preach until they could get means with which to pursue their journey. But when President Young went to his trunk to get money to pay his bill, he found that they had sufficient to carry them to Columbus. So to Columbus they went. Upon paying his bill there, he found he had sufficient to pay their passage to Wooster. At this latter place President Young went to his trunk again to get money to pay the bill, and lo! and behold! he found enough there to carry them to Cleveland.

The next day was Sunday, November 3rd. While they were walking down the street in Cleveland, from a meeting which they had attended, they met Brother Kimball's father-in-law, who had left them when Brother George A. Smith and the other brethren did at Terre Haute. Brother Kimball was so very sick at the time that he did not expect to see him alive

again. When he met him, therefore, he was as much astonished as if he had seen one who had risen from the dead. They soon met the brethren and had a happy re-union. They took stage that day and arrived at Kirtland in the evening. Upon reaching that place President Young had twelve and a half cents left.

On looking over his and Brothers Kimball's expenses, he found that out of the \$13.50 which they had at Pleasant Garden, they had paid out \$87.00! They had traveled over four hundred miles by stage, for which they had paid from eight to ten cents per mile. They had eaten three meals apiece a day; for each meal they were charged fifty cents. Every night they stopped they had paid fifty cents for their lodgings. Yet, to their certain knowledge, when they left Pleasant Garden they had only \$13.50 to start on! Their money had been increased by the power of God, and thus they had been enabled to pursue their journey.

When the missionaries left Kirtland they were in poor health, and some of them were more fitted for a hospital than a journey. They took a steamboat at Fairport, on Lake Erie, and landed at Buffalo. The wind arose on the passage during the night, and President Young went on deck. While there, he felt impressed in spirit to pray to the Father, in the name of Jesus, and then was moved upon to command the wind to cease. He did so, and the wind abated.

After getting into the state of New York the Elders separated for the convenience of visiting their relatives and preaching. At Hamilton, Madison County, in that State, President B. Young received from the Saints the cloth for an overcoat, which one of the sisters made up. This was a great blessing to him, as, for want of an overcoat, he had worn, all the way from Nauvoo, a quilt with a comforter run through it. He had nothing else to wear to keep him warm in starting on his mission, and he had to take that from his children's bed. Through the month of December he held meetings and preached in New York. In the beginning of January, 1840, he and Brother George A. Smith visited the New England States, where they also labored in the ministry. Leaving that part of the country they reached the city of New York on the 1st day of January. They found Brother Parley P. Pratt and family there.

In this city and neighborhood President Young, Elders H. C. Kimball, P. P. Pratt, Orson Pratt, George A. Smith and Reuben Hedlock continued to hold meetings and preach until the 9th of March, 1840, when they sailed for Liverpool on the packet-ship *Patrick Henry*. They took steerage passage, and had to furnish their own provisions and bedding. For the passage they paid eighteen dollars, and they gave the cook one dollar each for cooking. For eight days after sailing they had a fair wind, from the eighth to the tenth day a very heavy gale, from the eleventh to the thirteenth day part of the bulwarks of the vessel were washed away and the water ran down the hatches in large quantities. They landed at Liverpool on the 6th of April. President Young and Brothers Kimball and P. P. Pratt got into a boat and went ashore. When President Young landed he gave a loud shout of hosannah. After procuring a room, they held a meeting, partook of the sacrament and returned thanks to God for his protection and care over them while on the waters. They also asked him to open their way before them that they might accomplish their missions successfully.

After all their suffering, and many trials, they had at last all reached Europe. They had laid the foundation stone of the House of the Lord in Far West; they had taken their depart-

ure therefrom for the nations; they had crossed the great waters; and all these things according to the revelation of the Lord. How great must their joy have been at Liverpool when they looked back upon all they had passed through, and thought how the Lord had preserved them.

(To be Continued.)

HONOR AND PRIDE.

BY SINBAD.

ON pleasant Sabbath evenings, just after the sun sinks to rest, and when all is still and calm, I am in the habit of taking strolls with a young friend. Sometimes our path lies through the open fields, sometimes over the hills, sometimes through the cool canyons, where we gather sweet flowers, and sometimes through the outskirts of the city where we enjoy ourselves in gazing at the modest attempts at flower gardens and inhaling the fragrance of the blossoms, borne to us by the grateful breeze. But wherever we go, we always choose a place where all is quiet and we can converse without being annoyed or interrupted by others.

My friend "Hal" is not particularly in advance of his years, but he is good and pleasant; and tries to be sensible and talk upon sensible subjects; and, as I love to hear him, and think it would not only please many of our young friends, but also be useful for them to know what he says, I shall try to give some of our Sabbath evening talks.

The occasion of passing a young dandy had turned our conversation on pride, and from pride to honor, and then on both, with an endeavor to find where the one ends and the other commences. This is his idea of honor and pride, though not in his language, and I only regret that you cannot hear, as I did, his pleasant voice, see his earnestness, and the goodness that smiled from his face as he spoke:

No, Sinbad, I hardly think you are right. To me there seems as much difference between honor and pride as there is between principle and policy. It is difficult to define either; but we always look upon honor as synonymous with virtue, integrity and honesty; in truth, it is the expression of all good in man. It is honor that causes the judge to refuse the bribe, because, to take it, would wrong his manhood; honor, that whispers to us not to steal, because, in doing so, we would be untrue to ourselves; honor, that urges us to pass, untouched, the proffered temptation, as that would be placing temptation in the way of others; honor, that incites the youth to be brave, and speak the truth, for to lie would be wrong; it is honor that prompts us to give to the poor, because it relieves suffering and warms the heart with a robe of goodness; it is honor that bids us be kind and encourage the unfortunate, and thereby secures for us a self-satisfaction that is ever pleasant and that can be afforded no other way. Every noble impulse that awakens in the heart and reaches out to others in the hope that it may give birth to a like feeling in them, is prompted by honor. It is the only word that will express every species of good where the motives are for good.

But how different is pride! When did pride ever do an act of kindness "for its own dear sake," and not from sinister motives? Judges, it is true, have refused bribes through pride, but it was because there was danger that it might become known and they would be injured thereby. Pride never urged us to miss an opportunity for stealing, save where there was danger of it being found out, and of the term

"thief" being applied to us. Did pride ever cause us to assist the ragged little urchin in picking up the contents of the basket, dropped when the poor, bare feet slipped on a piece of glass? Only when we hoped that we might be called kind and generous for the assistance. When did pride ever find its way down the rickety steps into the dismal cellar where sickness and poverty are in the strongest fellowship, and bring sunshine and comfort to the hearts of the distressed? And if pride has ever done this, when, my dear friend, did it strive to hide its acts of kindness that they might be kept within itself? Yet how often has honor done all this. Honor is the offspring of the heart, but pride is the child of selfishness and the sister of policy; for its every act of kindness has either a selfish motive, or it is expected that by being kind through policy we will receive a speedy and tangible reward. We should, therefore, try to do good for its own sake, and in the effort we will find ever so much pleasure and happiness; and we will thus cultivate honor. Honor is all heart, while pride is all selfishness.

THE GOSPEL PRINCIPLES.

BY DANIEL TYLER.

PRIESTHOOD.

(Continued.)

ALTHOUGH the New Testament informs us what officers were in the Church, it says but little as to their duties or callings. Paul does say, in the 4th chapter of the Ephesians, that, from the Apostles down, they were "for the perfecting of the saints, for the work of the ministry," etc., "till we all come in the unity of the faith;" but what the special duty of each was is left for modern revelation to determine, so far as we are concerned. The ancient disciples were, of course, posted in all these matters, but they never committed them to writing, or, if so, their manuscripts were either lost or destroyed through persecution of the church.

The book of Doctrine and Covenants, commencing on page 115, new edition, says, "An apostle is an elder, and it is his calling to baptize and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of hands, and the giving of the Holy Ghost, and to take the lead of all meetings. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other priests, teachers, and deacons. And he is to take the lead of meetings when there is no elder present; but when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."

Next in order is the duty of the teachers, who are standing ministers to the Church. The office of a teacher, although in the grade of priesthood reckoned as one of the lesser, is, nevertheless, one of the most important callings in the Church; and, above all men, those who hold this office should be exemplary. On the other hand, if there is any preference to be shown, I think the teachers should have it as they visit among the Saints. Their duties are so important to the general welfare. I trust our aged and venerable Presiding Bishop, Brother Edward Hunter, will pardon me for quoting a few words which I once heard fall from his lips in a Bishops' meeting, in Salt Lake City, on this subject. After telling the Bishops to instruct the Saints to set their houses in order when the teachers came to visit them, he said, "The teachers are the only men who can preside in my house when I am at home. I call my house to order and give the presidency to them during their visit."

Those words fell upon my heart like "apples of gold in pictures of silver," and, although thirty years have passed, they are as fresh in my mind as when first spoken. I can recommend them to all Latter-day Saints, not only as falling from the lips of a great and good man, but for their intrinsic value.

Of course the offices are all of vital importance to the Saints. The will of God cannot "be done on earth as it is in heaven" unless they are all in the Church and all magnified. And without them all it would not be the "kingdom of God."

Jesus said of John the Baptist, "Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he." Hence we see that John, although a great prophet, holding only the lesser priesthood, could not establish the kingdom. But after the Savior had ordained twelve to the higher priesthood, he said to them, "the kingdom of heaven is within you." That is as much as to say that they held all the authority necessary to build up the kingdom of God on the earth.

We will now come to the duties of teachers, and you will see I have not attached too much importance to the calling. We will quote from page 116 in the book of Doctrine and Covenants:

"The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church—neither hardness with each other—neither lying, back-biting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands: they are, however, to warn, expound, exhort, and teach and invite all to come unto Christ. Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him."

(To be Continued.)

How lovely and desirable is a bright, wholesome temperament, bringing sunshine everywhere and casting no dark shadows before us. The influence of a person of cheerful temper on persons and surroundings is beneficial on all occasions and at all times.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, APRIL 1, 1878.

EDITORIAL THOUGHTS.

MISSIONARIES wanted! Missionaries by the scores, by the hundreds and by the thousands! Missionaries of faith, missionaries of knowledge, missionaries of courage, missionaries of zeal, missionaries of untiring industry, missionaries who are not afraid of being made martyrs. True Latter-day Saints are wanted. They are wanted to tell the truth. They are wanted to declare to the world that the Lord lives. They are wanted to grapple with sin, to expose error, to overthrow falsehood, to counteract prejudice and to point out to mankind the path that leads to God. There is plenty of work for thousands. The field of labor is immense. No matter how many there may be, none need be idle. Is this true? Look at the world, and you can see.

The Latter-day Saints are the people of God. The Church of Jesus Christ of Latter-day Saints is the only true church. Its officers are the only ones upon the earth to whom the Lord has given authority to act for Him. They have the pure gospel. No other people has it in its fulness. Mohammedans, Jews, Pagans and those who call themselves Christians, all have some truth. There are hundreds of churches among the Christians. Are they all true? No; there can be but one true church. Have they no truth? Oh, yes; they each believe some principles which are true. But they are mixed with falsehood and error. Some believe that Jesus is the Son of God, the Redeemer of the world. Some believe in repentance. Some believe in baptism. Some believe in the resurrection. These are true principles. But there are many other things which they believe that are not true. Who can separate the truth from the untruth? Can man do so? No, never. Men have tried to do so, and this is the cause of so many creeds and so many churches. The Lord alone can teach men what is truth. He did so when He restored His Church to the earth and had it organized properly. It is not the Latter-day Saints alone who say this is the only true church. It is the Lord who says so. The Latter-day Saints only repeat what He has told them. All the world should be glad to know that this is His Church as well as the Latter-day Saints. The Church of Jesus Christ is not for those only who are now Latter-day Saints. It is restored to the earth so that all men and women on the earth may enter into it. The Lord desires all His children to receive and practice the truth—not only a few Americans, Europeans, Asiatics, Africans and Australians, but all the people of every land and of every church and creed. He invites all to throw away their false creeds, to forsake their false doctrines, to leave the churches which they and their fathers have built up, to receive the truth which He reveals and to join His Church. There is no dishonor in

this. The Lord has the right to ask the people to do it, and they should do it.

Missionaries therefore are wanted. Missionaries to declare the truth to all the world, to leave none in ignorance. Look at America alone, and what labor there is to perform! Besides the white people, count the Indians, the Lamanites, as they are called in the Book of Mormon. How numerous they are! How ignorant and degraded! Yet they have to be taught. They will yet come to the knowledge of the gospel. They will enter into covenant with the Lord. They will be mighty in the truth. The Lord made this promise to their fathers, and His word cannot fail. Whom has the Lord chosen to help do this work? The Latter-day Saints. What a great work for a people so few in numbers to do! Are we not correct, then, in saying that thousands of missionaries are wanted. A world of people have to be warned and taught, and either left without excuse or be brought into the Church of Christ. What Latter-day Saint, then, seeing this labor has to be performed, can be idle? Many probably are discouraged. They either forget the promises of the Lord, or have lost faith in them. Many do not want to be missionaries. They shrink from going out. If they go out to preach they will be reviled, hated, persecuted, mobbed, and some think they might be killed. They would rather stay at home. They would rather work at their trades, at their farms, or at their counters. They want to make money. They want to live at ease. To go out into the cold and unfeeling world is unpleasant. Thus many of the Latter-day Saints think. But the gospel must be preached. The inhabitants of the earth must be warned. They must be brought into the Church, or be left without excuse. Who shall do this work? Where shall we look for missionaries? There must be some Latter-day Saints who will do this. The missionary spirit must be cultivated. Woe to us if we lose it! For if we do we shall be false to our trust, unworthy of the truth, and untrue to the covenants we have made.

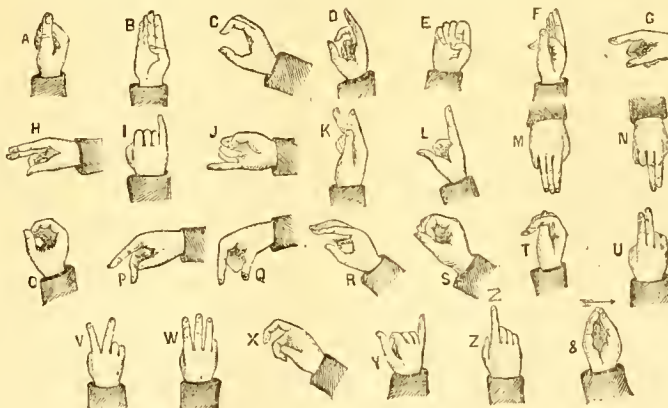
The Book of Mormon says: "Wo be unto him that is at ease in Zion." Who that values the truth can be at ease when the world around him is perishing for lack of the truth? Is there any one who has tasted of the word of God and felt its mighty power and rejoiced in the gifts of the gospel, who does not desire to tell his neighbors of it? If there are any such, they are scarcely suitable for missionaries. A true missionary must love the truth. He must enjoy its blessings. He must also love his fellow-men. He must place a high value upon their salvation. He must be filled with burning zeal to save them. Imbued by this love and zeal he must be willing to suffer persecution and reviling for the sake of winning souls. His own ease, comfort and convenience, he must not consult. He must take delight in saving souls even if labor, fatigue, hardships, abuse, and the hatred and persecution of the wicked, have to be endured. In fact, he must not even hold his own life dear, should he be required, in the discharge of his duty, to lay it down. This is the feeling and spirit which a true missionary should possess.

But it may be asked, what is the reward for all this? Why not enjoy ourselves here? Why not take our ease and comfort? Why not stay at home and attend to our concerns and make money? At home we have friends. We are not persecuted, we are not hated, we are not called foul names and threatened with violence and death. And shall we not go to heaven?

It may be that you will. But you will not get the glory that the faithful missionary will get. You will not reach the

same happiness that Jesus and his faithful prophets and apostles have. What, can man expect to have all the good things of this life, to consult his own ease and comfort alone, and then have all the good things of the life to come? It would be a vain expectation. The Lord has promised to reward men according to their works. If they have been obedient, humble, self-sacrificing, thinking more of doing good to others than of their own comfort, He will bestow great glory and honor upon them. But there are no promises of happiness and future glory made to the selfish, to the self-indulgent and the disobedient.

Juveniles, you should cultivate the missionary spirit. There is no life that a man can live on the earth so happy as that of a missionary. He is full of peace and joy from morning till night, and from night till morning. He may be poor, and among strangers and persecuted, but if he lives aright, he will be happy and rejoice exceedingly. We hope to see this spirit increase among the Saints. There is a great work to do among the various nations, and then among the Lamanites—what a labor has to be done in teaching and training them! Hear the words of one of the prophets: "For after the book [the Book of Mormon] of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people."



DEAF MUTE ALPHABET.

DEAF MUTES.

DEAF and dumb persons, or deaf mutes, as they are usually called, are probably as scarce among the Latter-day Saints as in any community of like size in the world, although it is claimed that the ratio of such persons is greater to the population in mountainous countries than in others. The proportion of this unfortunate class certainly varies a great deal in different countries, whether the mountains have anything to do with it or not. In Switzerland, according to the census taken in 1846, the ratio was one to every 502 of the population. In the United States, according to the census taken in 1850, there was one to every 2,345. No other nation has so small a proportion as the United States, except China; and there is some reason to suppose that the number there is greatly reduced by the practice of infanticide which is said to prevail. About two-fifths of all the deaf mutes who exist have lost their hearing since their birth through sickness or

accidents, and the others were born with the infirmity. It is claimed by those who have given the subject attention that a great proportion of the latter class of cases are hereditary, directly or indirectly. Out of 542 cases in the American Asylum, at Hartford, ninety-five had either parents, grandparents, uncles, aunts or cousins deaf and dumb, and twenty-seven others had more remote relatives similarly afflicted.

The deaf mutes have constituted a very numerous class in every age and country, calling for the sympathy of the humane and benevolent. In very ancient times the idea of educating such persons, and thereby supplying as far as possible the defects of their nature, never seems to have been entertained. It is said that "in many instances the authorities connived at, if they did not openly approve of, the destruction of such children, who it was thought could be of no benefit to the state." In the early ages of the Christian era some efforts were made by different persons to impart instructions to the deaf mutes, but without much success. Though a few solitary instances are recorded of deaf and dumb persons learning to repeat sentences and read previously, it was not until the year 1550, when Pedro Ponce de Leon, a Spaniard, undertook it, that any success was made by methodical teaching. Other philanthropic men in Italy, Germany, Holland, England and Spain soon followed, each originating some plan of instruction of seeking to improve upon that of his predecessor. In

1620 Paulo Bonet, a Benedictine monk, of Spain, published a work entitled the "Reduction of Letters and Arts for Teaching the Dumb to Speak," which contains the first engraving of the single-hand alphabet, and he is generally believed to have been its inventor. He departed somewhat from the usual method followed of imparting instruction to the mutes, for the efforts of those who had preceded him had been mainly directed to the teaching of articulation and

reading on the lip, or learning what another said by watching the motions of the lips.

The two-handed alphabet was invented by George Dalgrano, a Scotchman, who published a work on the subject in 1680. Dactylology, or the art of communicating ideas by the fingers gradually grew in favor from that time. The man, however, to whom the deaf mutes of the world are mostly indebted for the means of education is the abbe de l'Epee, a philanthropist of Paris. He devoted his life and fortune to the teaching of the deaf and dumb of the poor. He tried at first the method of articulation, but remembering the principle which he had learned in youth, that "there is no more natural and necessary connection between abstract ideas and the articulate sounds which strike the ear, than there is between the same ideas and the written characters which strike the eye," he sought for some medium other than articulate sounds by which to represent to the minds of these deaf-mute children the ideas which he wished to convey to them. This medium he found in the language of signs, that natural method of communication by which the most savage tribes of different languages and countries are able to converse to a certain extent with each other. He found this existing to a considerable degree among the uneducated deaf and dumb, as being the

only means by which they could make known their physical wants. This language he amplified, improved and systematized, with the intention of making it an equivalent of ordinary language, so that the process of instruction should be a mere translation of the ideas of written language into the language of signs.

The first public institution for the teaching of deaf mutes in the United States was established at Hartford in 1817. It is called the American Asylum for Deaf and Dumb. Since that time institutions for a similar purpose have been established and are being carried on successfully in many of the States. The prominence to which many deaf and dumb persons have attained in the fine arts, in literature, in science and mechanism, indicates what may be accomplished by perseverance, even though opposed by such immense obstacles. Among the deaf mutes who have risen to eminence might be mentioned a number of very superior artists, several distinguished authors and poets, many excellent mechanics and inventors and not a few able linguists and scholars, one of whom, the Baron the Montbret, was considered the best linguist in Europe with the exception of one in his day.

Those of us who are so favored as to possess the power to hear and speak should never cease to be grateful to the Almighty for so blessing us, and we should sympathize with and take pleasure in assisting those who are less fortunate. And those who are deficient in these necessary senses should remember that it is even possible for them to attain to great usefulness, notwithstanding their infirmity.

Curiosities in Human Food.

AMONG THE ROMANS.

(Continued.)

THE ancient Roman supper, if a meal taken before four o'clock in the afternoon may be so called consistently with modern ideas, was usually composed of two courses and a dessert. The first consisted of eggs stained of various colors, shell-fish, vegetables, and other trifles; the second comprised the ragouts, roast meat and fish; the latter, particularly, was a luxury in such request that without it no Roman of fashion could be persuaded that he had made a meal. The dessert contained the usual proportion of fruit and confectionery, much in the modern style; but it was customary to serve it on a separate table, and even the more substantial parts of the supper were occasionally brought in on portable tables, or placed before the guests on frames. Some of their greatest dainties would be apt to startle a modern epicure: snails, and a species of white maggot found in old timber, were fattened with peculiar care, and served only at the best tables; stewed sows' teats, fricaseed sucking-puppies, and water-rats, were in great request; and, according to Horace, "A lamb's fat paunch was a delicious treat." But the most sumptuous dish was an entire roasted boar, and stuffed with game and poultry. The animal itself was in such esteem with the lovers of good cheer, that Juvenal terms it "*animal propter convivium natum*."

"A beast

Design'd by nature for the social feast."

Fish was sometimes brought to table alive, and weighed in the presence of the company, that they might ascertain its

value, and enjoy in anticipation the pleasure of feasting on it when dressed. When any very rare dish was served, the slaves who bore it were decorated with flowers; it was announced with great ceremony, ushered in with music, and received with the joyous acclamations of the expectant guests. In the reign of Domitian, the senate was convened to consult on the best mode of dressing a turbot of extraordinary size which had been presented to the emperor; and, although it certainly formed no part of the duties of senators to regulate the mysteries of the despot's kitchen, Domitian probably knew that no council of cooks could furnish him with better advice.

Wine was served after the meal in large earthen vases which were circulated at the table, and each of which bore a label describing the age and quality of the liquor it contained. When serving it, it was generally passed through a strainer which contained small pieces of ice, which both cooled and weakened it.

It was customary to drink toasts and healths, and sometimes when any very animating sentiment was given, the company pledged it by throwing their chaplets into the wine, which was called "drinking the crowns," that is, drinking bumpers. After supper, and sometimes even between the courses, they played at dice.

When the emperors, and indeed, even private individuals of rank, gave an entertainment, part of the amusement sometimes consisted of a lottery, in which each ticket represented a prize. Considerable sums were occasionally distributed in this manner among the guests; but not in actual money. The prizes were generally pictures of various merit, trinkets, or things of more importance, contrasted with others of ridiculously small amount. Thus, in one given by Heliogabalus, one of the lots consisted of ten camels, and another of ten flies; others, ten ostriches, and ten eggs; ten pounds of gold, and ten of lead; and all in equally absurd proportion.

Soon after the establishment of the republic, it became customary at their entertainments to sing the praises of their great men to the sound of the flute and the cithara. But after the conquest of the Asiatic provinces, jugglers, buffoons and dancing girls were introduced; and a kind of pantomime, not always of the most modest description, was substituted for the ancient hymns and choruses. These licentious exhibitions palled the sense they were meant to stimulate, and led to such brutal depravity of taste, that gladiators were frequently introduced into them; and a diversion, if such, indeed, it may be called, which is a stain upon the manners and morals of the Roman public, was adopted in the private assemblies of the patricians. In justice, however, to the society of Rome, it must not be concealed, that ladies and young persons retired whenever any scenes unfit to be presented before them were about to be exhibited. Nor, amidst all this extravagance of luxury and laxity of manners, if not of morals, were splendid examples of moderation and propriety of conduct wanting among the men. At the tables of both the Plinies and of Atticus, readings from celebrated authors were substituted for the dances and combats exhibited at other houses.

The supper ended, as it begun, with libations to the gods; prayers were offered for the safety and prosperity of the host, whose health was drunk at the same time. On taking leave of the host, he usually made his guests some present, more or less valuable, as inclination or circumstances dictated. Some instances are recorded of extreme prodigality on such occasions, others of absurdity, and even of barbarity. Among

the former, Cleopatra's gifts to Antony are prominent. After the superb entertainments made for him at Tarsus, she, each time, presented him with the entire service of plate, of the most costly description; and to the numerous friends who accompanied him, she gave the tapestry and couches which served for the occasion, and the golden cups and vases of which they had made use. To some of the most distinguished among them she gave litters with their bearers; to others, horses, richly caparisoned; and to all, young Ethiopian slaves to carry flambeaux before them to their lodgings. The lavish munificence of Cleopatra to Antony may not, indeed, excite much wonder; but we are told that Venus invited eleven friends to a supper, after which he gave to each of them the page who waited upon him at table, and all the costly cups of gold and crystal of which he had made use; a *mai're-d hotel*, with a complete service of plate; vases of gold, filled with the most precious perfumes; and similar animals alive, both quadrupeds and birds, to those which appeared at the table. To crown all, they were conveyed home, each in a splendid carriage, which was presented to them, together with the set of mules by which it was drawn, and the muleteer by whom it was driven.

It is related of the Emperor Domitian, that he summoned a party of senators and knights to one of the entertainments given by him on the occasion of his pretended victory over the Dacii. They were introduced, with much solemnity, into a saloon entirely hung with black, and all the furniture of the same sombre description. On taking their places, each found before him a small pillar, such as was usually raised over tombs, with his name inscribed on it, and surmounted by a sepulchral lamp. They were attended by naked children, blackened from head to foot, to represent so many infernal demons. These spirits danced around the table with hideous grimaces, and then presented to the guests such meats as were used only at funeral ceremonies. A profound silence was observed by everyone but Domitian, who, in solemn seriousness, entertained the company with lugubrious stories of murders and apparitions. It may be imagined with what appetite the supper was eaten, particularly when it is recollected that the tyrant frequently entertained those unhappy wretches sumptuously at night, whom he put to death on the following day. At length, the guests were dismissed; but they were conducted home with much caution and mystery, and soon after their arrival a messenger was announced from the emperor. Each concluded that it was his death warrant; but it was, on the contrary, the little imp who had waited upon him at table, now divested of his ominous black, elegantly dressed, and bearing, as a present, the monumental pillar, which proved to be of silver, and some article of plate.

The remains of the repast were partly distributed among the slaves, and such things as were not fit for further use were burned.

(To be Continued.)

HALF of the people in the world are idle for want of some overseeing eye to set them to work. The advice which Haydon gave to the erratic poet Keats, to settle down to some definite purpose, needs be given to almost one half of mankind. There are but few persons but would find themselves comfortably well off if they would take hold of any one of a hundred pursuits and stick to it. Industry and economy will make a most wonderful change in many households.

ALBINO ZUNIS.

BY R. H. SMITH.

AMONG the many curious sights that will meet the traveler's eye in passing through the Territory of New Mexico are some albino Indians, among the Zunis.

Lest some of the young readers might not understand what is meant by the word "albino," I will just explain. Albino is a term used to designate a white person belonging to a race of dark colored people. It was originally applied by the Portuguese to the white negroes found on the coast of Africa, who, although they possessed the negro features and kinky or woolly hair, had skin of a sickly pallid whiteness, and hair of a corresponding color. The term, however, is now applied to all those individuals belonging to dark skinned tribes who, by some freak of nature, are born white. It is also sometimes applied to certain animals that exhibit the same peculiarity, such as white elephants, white rabbits, white crows, white blackbirds, white mice, etc.

The albino Indians are of a whiter complexion than the generality of Americans or Europeans; their hair is of a whitish yellow, while their eyes are of a reddish-pink, or rather, to be more definite, the pupil of the eye is a deep red, while the iris surrounding it is pink. They are not able to withstand the glare of the sun; in fact, some of them, especially the women, cannot bear to go out in the sunshine, but remain in dark rooms during the heat of the day.

Perhaps the strangest thing concerning these albino Indians is that they seem to come in families by chance; that is, their parents will be dark, while they will be as fair as our lightest complexioned people. I saw in one family of nine children, two albinos, which seemed to me very curious, their parents were both very dark, even darker than the generality of Indians, and their first child was as dark as themselves. Their next was an albino, the two following were dark, then came another albino and the remainder of the children were all dark.

Again I saw an albino mother whose first three children were dark colored and the next two albinos.

Again, in another family, where the parents were both dark, and had seven children, all were dark except the fourth, which was an albino, and the smartest and best-looking Indian I ever saw. Had he been able to speak the English language and taken away from the tribe, I think few would ever have taken him for an Indian.

It may seem strange to some, yet it is nevertheless true, that when two of these albinos marry, their children are as dark as the other Indians.

The albino men are of larger stature than the dark-colored ones, and seem much more intelligent, docile and gentlemanly in their manners and address. Nor do they spend so much time in hunting and sporting as the dark colored Indians. They seem to take a great deal more interest in raising stock and farming than the others, and are noted among their tribes as being experts in agriculture.

I have noticed the difference in the care of their flocks and herds of sheep and goats; the common or dark Indian, when he comes with his flock to the corral for the night shows no further concern after the gate is shut or the bars up, but will go immediately to his hut to smoke, lounge about and gossip with his companions. The albino, on the contrary, on arriving at the corral with his herd, will close them up carefully and

then get in and walk among them to see if any are sick or lame and need a little extra attention, or if any of the young are lost from their mothers; and if they find any such they will hunt for hours until they find the proper mother and see that she will own and care for her young one.

The albino women seem rather bashful, and to want to keep out of sight as much as possible, and it is seldom that strangers can get them to engage in conversation. Like the albino men, they are more polite and genteel in their manners, and are more tidy in their houses than the other Indians. Their little gardens near the village are also known by being in better trim and more nicely attended than the others.

I asked many of the Indians the reason for some of them being albinos, and the invariably answer was, in substance, about as follows:

"Many, many years ago we were a white and intelligent people, like yourselves. We cultivated the soil and reared our flocks in peace, to gain a livelihood. Then all was peace and joy in our midst, and our people all seemed happy and contented, and we all enjoyed each other's confidence. But by and by we began to be proud in our minds and to wander from the ways of honor and justice which we understood and knew to be right, then our minds became darkened and wars and tumults arose in our midst, and we robbed and killed each other, until not only our minds but our bodies and skins became dark as you now see them. We also became smaller in stature and of a disposition to only work for that which would sustain life, and do as little of that as possible. In this way we became hunters and fishers, instead of tillers of the soil.

"Yet among our fathers were a few good men who tried to get the people to continue in the right way and live in peace, as they once had. These men gradually became fewer and fewer, until now we think that these white children are the remnant of the good people that lived in our fathers' day and wanted them to do right."

Correspondence.

21st WARD, SALT LAKE CITY,
March 28, 1878.

Editor Juvenile Instructor:

DEAR BROTHER:—On Sunday last, March 24th, the Sunday school of this Ward united with that of the 20th Ward for the purpose of holding a local jubilee, under the direction of the officers of the Sunday School Union. The scholars and teachers were formed in procession and marched to the 20th Ward school house in good style. They were accompanied by Bishop Andrew Burt and his two counselors.

At 10 o'clock, precisely, the exercises were commenced by both schools singing, "Gather Round the Standard Bearer." Bishop Andrew Burt offered prayer, after which the schools sang, "Go when the morning shineth."

The 20th and 21st "Lessons for Little Learners," on the history of Joseph Smith, were repeated by each school, also the "Articles of Faith." The exercises were interspersed with short addresses from Brothers George Goddard, William Willes, S. L. Evans, Andrew Burt and George Reynolds. Selections of juvenile singing, recitations, etc., were rendered at intervals in a very creditable manner.

Altogether, the affair was one of intense interest, showing the great care manifested by the superintendents and teachers of each school for the welfare of the rising generation.

After the close of the exercises the 21st Ward school was reformed in procession, marched back to the meeting house and there dismissed by the superintendent.

JOHN H. BURROWS,
Sec. 21st Ward S. S.

GO FORWARD.

NEVER permit yourself to retrocede. It is "as easy as lying" to go backward, but no true man will ever take a step in that direction. Keep your position. Go forward, if only a single step in a year; even so little will be something gained. Fix your aim ahead and high. Never allow any fainting or falling back—never think such a thing possible. From to-morrow always be able to look back to where you stood yesterday, not to have it look back upon you.

Continually going forward is to success, so long as it is in the right direction. It is the using of time, and not permitting it to use you, that marks the true business man. Drive business, but be not driven. Be the master, and not the slave. Examine well opportunities, then seize upon them and go ahead.

Keep moving. It is not the hare that loiters, but the tortoise that keeps progressing, who wins the race. Playing, toying along the route will never answer. There must be constant endeavor, a continual advance; if but a foot to-day, to-morrow will add another to the score, and a mile—many of them—soon will be covered. Keep moving. The sloth never reaches the end of the journey.

Go forward. There is inspiration in doing so. The more you conquer, the more easy it will be for you to do so. The prize may seem distant, but energy, perseverance and a brave heart will gain it. A single step backward makes two to be recovered; increases labor and paralyzes endeavor. Everyone has (or should have) a sufficiency to do without performing labor twice, to say nothing of the cost of so doing, and the useless wearing and strain upon life. Remember that false and ill-directed effort is almost as bad as the want of effort.

Go forward. There is everything, both in this world and the next, to tempt you to do so. Reputation, independence and wealth lure you onward—never the reverse. It is a grand thing to stand head high among your fellows; to compel fate to do your bidding, and not be shackled by its stern decrees; to wrestle with threatening failure, and come off conqueror in the struggle. It is a grand, a glorious recompense to stand upon the topmost height and look down into the valley from which you have risen; to have men look up to you; and "not to the past, but to the future, looks true nobility, and finds its blazon in posterity."

Go forward. Find something noble and exalted to do, and be blessed in the doing. Let each act be an improvement upon every one that has gone before. Let to-day be a spur upon to-morrow. Let there be no turning back when your hand has been placed upon the plow. If Alpine heights are before you, climb them with unflinching feet and unwearied arm. Remember that though mountains may rear their inhospitable crests, Rome is beyond for you even as for him of old. No matter how mighty the tree, a sharp ax and repeated blows will bring its towering strength to the ground. The block from which you would carve the statue, around which a world may bow with the homage that genius ever commands, may lie deep in the quarry, but strong muscles will dig it out, and the triumph be more grand for the sweating toil. Nothing produces nothing. "Enterprises of great pith and

moment" are not the work of an instant. The pigments and brushes and canvas are given, but the picture comes not without thought and effort and inspiration, never by standing still.

THE CRUSADES.

LONG, long ago, Christians used to make pilgrimages to the Holy Land from many parts of Europe; but in the year 1065 the Egyptian caliphs (a caliph was so called from an Arab word meaning a successor—i. e., a successor of the great Mohammed, who was born in the year 571) were overthrown by the Turks, who treated the Christians in a most cruel manner. In those days even Christians used to think that it was all right to kill just as many as they could of the people who tried to keep them from coming to Jerusalem and other parts of Palestine, and so a great many people in Italy and France, called together by a man named Peter the Hermit, started for the Holy Land. But although he was assisted by another army, under Walter the Penniless, they didn't get anywhere near Jerusalem, because the Turks destroyed nearly all of them. Shortly after that an army of Germans shared the same fate, and then an immense company of 200,000 from England and the Continent were all destroyed, still leaving Jerusalem in the hands of the Turks.

But all these efforts, you see, were made without any organization in particular, and were not at all skillfully carried out; but they opened the way to the first real crusade, which did not start for some years after the other failures. The first crusade consisted of six splendid armies, made up of the very best knights of Europe, commanded by some of the noblest princes in the land. They fought their way successfully to Antioch, which fell into their hands after a long siege—six or seven months. What did these Christians do but massacre all the inhabitants!

That does not sound very well now-a-days. Does it? But they thought they were doing right, and that makes all the difference in the world. They reached Jerusalem at last; but out of the 600,000 that started only 40,000 had survived.

They captured the city after a few weeks' siege (1099), and Godfrey, a virtuous and brave man, and one of the leaders from Germany, became king.

The Christians held the city against the attacks of the Mohammedans till the year 1144, when affairs looked so bad that a second crusade was announced. Two armies, containing 1,200,000 men, under Louis VII., king of France, and Conrad III., emperor of Germany, set out, but on account of the treachery of a Greek emperor, Comnenus, the crusade failed.

In 1187 the sultan of Egypt captured Jerusalem, and a third crusade was organized, and after that a fourth and a fifth and a sixth and a seventh, and, in 1270, the eighth and last. Sometimes the Christians were successful, but oftentimes they were completely beaten by the Turks and their allies.

But now we come to the strangest thing of all. Have you ever heard of the children's crusade?

In the year 1212 an army of 30,000 French children set out for the Holy Land by the way of Marseilles. They were unarmed, and chose for their commander a boy named Stephen, who lived in Vendome. At the same time 20,000 German children crossed the Alps at Mont Cenis and 20,000 more at another point.

Think of it! Seventy thousand children on their way to deliver Jerusalem! They seemed to think that by some miracle they were to be the means of converting all their

oppressors to Christianity. This crusade was certainly one of the strangest things in history. Did the children succeed? They did not. Poor children; some of them wandered back to their homes again, their little hearts discouraged and their little feet weary with marching, but nearly all of them perished—some on the way, some by drowning in the Mediterranean Sea—while all who missed a comparatively happy death were sold into slavery.

Crusade is from a word meaning "cross," and all the knights wore crosses, and so pledged themselves to fight for the Holy Land. The Templars, of whom you've all heard, were so called because they had a house near the supposed site of Solomon's Temple.

The Order was founded for the protection of pilgrims, but they grew very rich, and very wicked, some people say, and the head Templar and many others were put to death by being burned alive.

Selected.

FELDSPARS AND CLAYS.

BY J. L. BARFOOT.

FELDSPAR is liable to decomposition; so are granites and other rocks containing feldspar. A silicate of potash is soluble in water, so is a silicate of soda, so that when rocks contain either of these changeable compounds, they are gradually dissolved out and carried away in solution to lower levels. When the silicate of potash is leached out of the feldspar rocks a silicate of alumina remains; this substance is useful to the potter. Poreclain clay (kaolin) is a silicate of alumina, that is, quartz and clay in chemical combination.

Much soft, white, earthy material is found in our mountains and plains which contains a large proportion of true clay, mixed with lime and other ingredients. The value of such a substance depends much upon the proportions. Where the silicate of alumina is most abundant it may pay to prepare it for use in the arts. The compact white rocks which look something like white hard fat are frequently of use for some kinds of pottery. There are some white clays which, although of little value for fine ware like poreclain, are very useful for crucibles and fire bricks, as they are infusible. All refractory clays are of value for such purposes, whatever the color may be. But the true feldspars are what should be sought after. They may be known by their inferior hardness to quartz, and by the pearl-like lustre on the cleavage faces. Quartz, and rocks in which quartz is a chief constituent, seldom have the pearl-like lustre alluded to. The parts of our Temple granite which have that appearance are forms of feldspar, mixed up, not combined chemically with quartz. The quartz has a glass-like lustre, and is more transparent than the feldspar. If we break a piece of granite in two, we will almost be sure to see the peculiar lustre of the feldspar, and frequently iridescent colors, caused by thin plates of feldspar, which vary the play of shades according as the light may be reflected or refracted by the spar.

In many of our canyons there are beautiful rocks in which feldspar is a principal constituent; and by taking a piece of our Temple granite as a type specimen we may soon learn to distinguish feldspar from quartz, and also from mica, for mica, although it may have a pearly lustre (nacreous), it is very soft, compared with feldspar. Feldspar does not effervesce with acids, in this respect being readily known from lime rocks. Kaolin is very seldom liable to effervesce; when it does, carbonate of lime is mixed with it.

OUR SAVIOR'S PROMISE.

WORDS BY GEO. MANWARING.

MUSIC BY E. BEESLEY.

1. Where two or three to - geth - er meet, In Je - sus' ho - ly name, This promise giv'n to
 2. And, trusting in His pre - cious word, To - day we gath - er here; A hap - py throng who
 3. If two or three His words may prove And feel the Spirit's power, Should we not claim and

them is sweet—They may His blessing claim: "There will I be, and that to bless!" These
 love the Lord, Be - fore Him now ap - pear; And, Oh! what comfort 'tis to know That
 share His love This ho - ly, hap - py hour? Yes! we will draw a blessing down, Re -

words, so full of tender - ness, From Christ, our Savior, came. From Christ, our Savior, came.
 He will bless His children now, Who un - to Him draw near! Who un - to Him draw near!
 joyce in this a Savior's boon, And praise Him ev - er - more. And praise him ev - er - more.

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LXXI.

Q.—When the skiff was brought, who rowed the prophet and his companions across the river?

A.—Brother O. P. Rockwell.

Q.—What took place on the morning of the 23rd of June?

A.—A company of men came from Carthage to Nauvoo to arrest Joseph Smith.

Q.—When they searched and found he was not there, what did they do?

A.—They all returned to Carthage except one man.

Q.—What did he say Governor Ford intended to do, if Joseph and Hyrum were not given up?

A.—Send troops and guard the city until they were found, if it took three years.

Q.—What did Joseph Smith's wife, Emma, do when she heard of this report?

A.—She sent a letter and messenger to him, and wished him to return to Nauvoo and give himself up.

Q.—Did any others go over to try and prevail on him to return?

A.—Yes, and told him he was a coward if he refused to do so.

Q.—After he had made up his mind to go back, what remark did he make?

A.—"If my life is of no value to my friends, it is of none to myself."

Q.—What else did he say?

A.—He said, "We shall be butchered!"

Q.—What was the next thing done?

A.—Joseph and Hyrum sent a letter to Governor Ford.

Q.—What offer did they make the governor?

A.—To go to Carthage and submit to a trial.

Q.—On what condition did they make this offer?

A.—On condition that he would send men to guard them to head quarters, and secure them a fair trial.

Q.—Who took the letter to Governor Ford?

A.—Theodore Turley and Jedediah M. Grant.

THE answer to the Enigma published in No. 5 is TAXIDER-
 MIST. We have received correct solutions from Peter Mad-
 son, Gunnison; Mary S. Smith, O. O. Crockett, Henry J.
 Wallace, W. R. Wallace, Salt Lake City.

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